



# THE TWO WORLDS.

Registered at the  
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY  
and PROGRESS of **SPIRITUALISM**,  
also to RELIGION IN GENERAL and to REFORM.

No. 1814 - Vol. XXXV.

FRIDAY, AUGUST 18, 1922

PRICE TWOPENCE.

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# The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1814—VOL. XXXV.

FRIDAY, AUGUST 18, 1922

PRICE TWOPENCE

## Lincoln's Spirit Message to Carl Schurz.

The Subject of a New American Cinema Film.

Dr. Guy Bogart.

STUDENTS of Spiritualism have, for the most part, overlooked one of the best historical incidents in proof of our belief and philosophy. I refer to the spirit message of Abraham Lincoln to the distinguished American statesman Carl Schurz, as recorded in the published memoirs of the latter (published by Doubleday, Page Co.).

The fact that Carl Schurz was not a believer in Spiritualism even after his message, and puzzled over it all his life, makes the story all the more impressive as evidence. Mr. Congressman Milford W. Howard, who directed my attention to the event, says that after thirty-five years as a criminal lawyer he considers the Lincoln-Schurz incident the most probative evidence for the truth of Spiritualism that he knows of.

This tale, which I propose to share with you in the actual words of Mr. Schurz, made quite an impression upon Mr. Howard, so that he decided to incorporate it in his last novel, "The Bishop of the Ozarks." This book, I may add, was written in a very short time at a period when the author had decided not to write another book for at least a year. The unseen forces, however, inspired him, and he has given full credit to his invisible helpers. I asked the Los Angeles city librarians to find the story related by Senator Schurz, and they said they would probably be able to do so in a few weeks. Mr. Howard, however, decided not to wait, but walked into the library and was directed to the right book-shelf, his hand fell upon the right volume from the three-volume edition of the memoirs, the page opened to the very incident he wanted—and he was big enough to thank the spirit friends who had guided him.

The Lincoln-Schurz incident should be widely circulated as one of the best documentary proofs of Spiritualism. So I take the liberty of copying it from the MSS. of Congressman Howard's forthcoming book, "The Bishop of the Ozarks," as copied by him from the copyrighted edition by special permission of Doubleday, Page Co. (Those copying will please give the copyright announcement.) The incident in question happened shortly after the assassination of President Lincoln.

Says Carl Schurz in his Memoirs:—

"On the way to Washington something strange happened to me which may be of interest to the speculative psychologist. I went from Bethlehem to Philadelphia in the afternoon with the intention of taking the midnight train to Washington. At Philadelphia I took supper at the house of my intimate friend, Dr. Tiedmann, the son of the eminent Professor of Medicine at the University at Heidelberg, and brother of the Colonel Tiedmann, one of those aides-de-camp I had been during the siege of the Fortress of Rostatt in 1849.

Mrs. Tiedmann was a sister of Friedrich Hicker, the famous revolutionary leader in Germany, who in this country did distinguished service as a Union officer. The Tiedmanns had lost two sons in our army, one in Kansas and the other, a darling boy, in the Shenandoah Valley.

The mother, a lady of bright mind and a lively imagination, happened to become acquainted with a circle of Spiritualists, and received 'messages' from her two sons, which were of the ordinary sort, but moved her so much that she became a believer. The Doctor, too, although belonging to a school of philosophy which looked down

upon such things with a certain disdain, could not restrain a sentimental interest in the pretended communications from his lost boys, and permitted Spiritualistic experiments to be made in his family. This was done with much zest.

"On the evening I speak of, it was resolved to have a seance. One of his daughters, an uncommonly beautiful, intelligent and high-spirited girl of about fifteen, had shown remarkable qualities as a 'writing medium.'

"When the circle was formed about the table, hands touching, a shiver seemed to pass over her, her fingers began to twitch, she grasped a pencil held out to her, and as if obeying an irresistible impulse, she wrote in a jerky way upon a piece of paper placed before her the 'messages' given her by the 'spirits' that happened to be present. So it happened that evening. The names of various deceased persons known to the family were announced, but they had nothing to say except that they 'lived in a higher sphere,' and were 'happy,' and 'were often with us,' and 'wished us all to be happy,' etc.

"Finally I was asked by one of the family would I not take part in the proceedings by calling some spirit in whom I took an interest? I consented, and called for the spirit of Schiller. For a minute or two the hand of the girl remained quiet, then she wrote that the spirit of Schiller had come, and asked what I wished of him. I said that I wished him, by way of identification, to quote a verse or two from one of his works. Then the girl wrote in German the following:—

"Ich höre rauschende Musik. Das Schloss ist von  
lichtern hell. Wer sind die frohlichen?"

(Gay music strikes my ear. The castle is aglow with  
lights. Who are the revellers?)

"We were struck with astonishment. The sound of the language was much like Schiller's, but none of us remembered for a moment in which of Schiller's works the lines might be found. At last it occurred to me that they might be in the last act of 'Wallenstein's Tod.' The volume was brought out, and true enough they were. I asked myself, can it be that this girl, who, although very bright, has never been given to much reading, should have read so serious a work as 'Wallenstein's Death,' and if she has, that those verses which have meaning only in connection with what precedes them and what follows, should have stuck in her memory? I asked her when the seance was over what she knew about the Wallenstein tragedy, and she, an entirely truthful child, answered that she had never read a line of it.

"But something still stranger was in store for me. Schiller's spirit would say no more, and so I called for the spirit of Abraham Lincoln. Several minutes elapsed, when the girl wrote that Abraham Lincoln's spirit was present. I asked whether he knew for what purpose President Johnson had summoned me to Washington. The answer came, 'He wants you to make an important journey for him.' I asked where that journey would take me. Answer: 'He will tell you to-morrow.' I asked further whether I should undertake that journey. Answer: 'Yes, do not fail.' (I may add, by the way, that at the time I had not the slightest anticipation as to what President Johnson's intention was with regard to me, and that he wished to discuss with me points urged in my letters.)

"Having disposed of this matter I asked whether the spirit of Lincoln had anything more to say to me. The answer came, 'Yes. You will be a senator of the United States.' This struck me as so fanciful that I could hardly suppress a laugh. But I asked further, 'From what State?' Answer: 'From Missouri.' This was more provokingly

mysterious still, but there the conversation ended. Hardly anything could have been more improbable at that time than that I should be a Senator of the United States from the State of Missouri. My domicile was in Wisconsin, and I was then thinking of returning there. I had never thought of removing from Wisconsin to Missouri, and there was not the slightest prospect of my ever doing so, but, to forestall my narrative, two years later I was surprised by an entirely unsought and unexpected business proposition which took me to St. Louis, and in January, 1869, the legislature of Missouri elected me a Senator of the United States. I then remembered the prophecy made to me at the spirit seance in the house of my friend Tiedmann, in Philadelphia, which, during the intervening years, had never been thought of.

"I have given here my own experience, but do not offer any theory or hypothesis upon which to explain it."

Now comes the remarkable sequence of this evidence of the spirit of Abraham Lincoln. Congressman Milford W. Howard, after he had written his story of "The Bishop of the Ozarks," containing the above episode, organised the Cosmopolitan Film Company to present a cinema version of the drama of Southern life. The late Dr. James M. Peebles had asked me to help on the physical side to establish more closely in a practical sense the reality of inter-world communication and co-ordination, as he was organising a powerful committee in the spirit world for this purpose. I found Mr. Howard, Director Finis Fox, of the company, and all others concerned in perfect harmony with this idea, and, accordingly, I have been much with the actors in the Fine Arts Studio in Hollywood, where the picture has been filmed. It is the most historic cinema production yet screened, the beginning of the inter-world cinema art.

I sat in silent meditation on the "Lincoln set" on the stage, while camera-man Sol Polita, Director Finis Fox and others were making the final details for "shooting" the scene. As I let my vibrations rise, the spirit of Lincoln came to me with this telepathic message which I recorded immediately:—

"June 26th, 1922, Lincoln Set, Fine Art Studio/  
To Guy Bogart.

"I am the Lincoln you are portraying to-day. You have my endorsement in this screen version of an incident in my life shortly after leaving the flesh. In my physical life I knew and practised co-ordination of the spirit and physical worlds. Now that I have been over here these few decades I have not forgotten world conditions. I was sent to earth with a mission of liberation. That mission is not perfected, and I am still working through such channels as present themselves.

"The Bishop of the Ozarks' presents the opportunity of demonstrating those higher uses of the unseen forces of life about us. I am on this set and standing beside Cecil Holland in every scene. Throughout this play I am serving as a support to him, and through him shall objectify the thought vibrations which will be felt on the screen.

"America faces the need for a greater emancipation than in the '60's, and Abraham Lincoln is playing a part in leading the advancing forces. Old John Brown and Robert E. Lee are co-operators of service in the efforts to build up greater freedom in the invisible union we have with a common patriotism.

"Congressman Howard is of greater good as 'Bishop of the Ozarks' than if he had followed the path of the governorship of his State.

"A. LINCOLN.

"We witness this message

"J. M. PEEBLES.

"HERMAN KUEHN,

"W. T. STEAD."

Cecil Holland, referred to by Lincoln, is one of the cleverest make-up and character actors in the West, playing a star role in "The Bishop of the Ozarks." He went through the world war, over the top in the hottest of the fighting, without an injury, and believes this was due to spiritual protection. He has received automatic writing and is a sincere young man. He was pressed to enact the dual role of Carl Schurz and of Abraham Lincoln in the episode of the seance.

As Mr. Holland came from his dressing room on to the stage I saw plainly the form of the martyred President with him. Through the first part of the episode (for, of course, the spirit-effect, with the approval of the Peebles-Bogart committee was done by double exposure. I may insert here that the spirits have warmly praised the camera work of the expert photographer, Sol Polita) Cecil Holland played the character of Schurz most admirably. A little later he made his altered appearance as Lincoln. He struck a gesture which caused Finis Fox to exclaim, "Just the very Lincoln pose." Mr. Holland was unaware that the little mannerisms he had been practising were done under the spirit guidance of Lincoln himself.

The young granddaughter of Mr. Howard played the part of the young Tiedmann daughter. It was her first screen experience, but she lived her part like a veteran. In the story of "The Bishop of the Ozarks" this episode is made to be a girlhood experience of the mysterious clairvoyance of the Ozark mountains, known only as the shepherd woman.

The spirit-physical committee (the Peebles-Bogart committee) has played an important part in the production of the film, but it is only the first pioneering effort. Spiritualists should profit by the Lincoln-Schurz episode in this second manifestation of the great President to establish the reality of spirit help.

### Observations on Current Topics.

I NEVER read anything—newspaper, magazine or book—but with the eye and mind of a Spiritualist, and cannot help thinking. I have set down a few thoughts resultant on recent reading. Here they are:—

"The plea by Professor W. M. Davis, of Harvard University, for the study of 'The Natural History of Goodness' . . . has the support' etc., etc." It is interesting to note how readily the mind of the Spiritualist grasps the significance of these things. The Spiritualist knows that all things originate in spirit, that all visible things and thoughts are exercises of the self-same spirit. That spirit is variously described. The "Man in the Street" is satisfied to call it God, as God is Love. The study of "The Natural History of Goodness" is perfectly reasonable, is perfectly necessary, and a perfectly logical proposition and has to do with that element in mankind that Spiritualists insist is part of his make-up, and, moreover, that part which only survives death.

"Photographing the voice—action and words filmed simultaneously." So I read the other day—in large type too. A picture is given showing the photographic record of voice vibrations, and I read, "A number of experts have carefully examined the invention, and they are very enthusiastic over them." These "experts" must move cautiously, or they may be horrified some fine day to find that their investigations have led them into the domain of psychic photography, clairaudience, clairvoyance, and what not. Should we have big type and illustrations then? I pause for reply.

It is a sad commentary on the condition of the world to-day (when we see in big type in a daily newspaper, "Roadside Prayer for Dying Man." It is a humiliating thought that a roadside prayer should be announced in a fashion that brands it as unusual. Alas for "Christianity" how little it has to show for 2,000 years of labour! Any newspaper any day of the week would prove how little of Christ there is in professed religion to-day. There is a moral in this for we Spiritualists.

And so Sir Ray Lankester objects to Psychic Science being included in the fortnightly "The Outline of Science." Well, well, not much light in this ray. I'm glad to see "John o' London" opposes Sir Ray's opinion, and clearly shows that the article by Sir Oliver Lodge has just as much right to insertion in the publication as many others. The same processes obtain in all research work. Poor Sir Ray Lankester. He's clever, no doubt, cleverer a thousand times than I, but—there are others.—A. H. WATERS.

THERE is always room for a man of force.—DUNBAR.



## Foundations.

James M'Blain (Brisbane, Queensland).

WE celebrate the anniversaries of the great events of the past. Why? Because most, if not all of them, were in the nature of beginnings of eras of progress. The 1st of January is rightly considered an important anniversary for Australians, because on that day of the year 1788 began the history of our nation. It is an unfinished history; its records are but of its childhood's age as yet. But we feel that it has a long and glorious future.

Foundations generally are of great importance—material, mental, spiritual. In the past the foundations have been laid deep by the Master Mason of all things in life. The universe itself is one vast structure reared on the first stone laid by the Infinite Builder, and every part of it, including foundations of all kinds, partakes of His infinite originality.

With regard to Spiritualism, thoughts arise in this connection that are of great moment. There is the question of the foundation of spirit, spirituality, and Spiritualism. In a scientific sense, every day is a foundation day, for in every day events occur on which buildings—material, mental, spiritual, political, historical—are erected. We may say, indeed, that every moment is a foundation instant, for we know that life is forever creating and building structures that in turn become foundations of others. The foundation day of spirit we cannot perceive, because spirit is eternal, has had no beginning, and will never end. It is itself the builder of all life. It is natural for us to enquire when and how did spirit begin, but the only answer to the question is the same as the answer as to when and how it will end—never. We cannot think otherwise; the human intellect cannot find, cannot conceive of, the ultimate. But we may find the beginnings of many things, and these beginnings always lead us back to what we call spirit. The thought then comes: What is spirit? Here we are confronted with the unknowable. "All explanations are insufficient, as, for instance, spirit is that which is on force, and force is that which acts on matter. But we cannot visualise spirit as we can matter. We really do not know what spirit is. If we say it is a principle only, we are saying that it is a form of vibration, which is nothing without material.

However, logically we know that spirit must be pure, true, keeping the balance of justice in the universe, upholding life forever. Were it otherwise, there were no life, there were nothing—not even spirit. We may not visualise spiritual substance, but we may think of its activities. And looking on it in that way, we repeat spirit is the foundation of all things, and its foundation day is every day.

From spirit we get spirituality: the fine emotional power that keeps us right with the all world, with God and man. People think wrongly of spirituality when they deem it an ultra-refined, sensitive effeminacy; it is, properly speaking, a great power, the power of God in man, producing great deeds, often miracles, of beneficence.

And Spiritualism should have its origin in spirituality. What is not good and true is not spiritual, and nothing accords with Spiritualism that is not founded truly and completely on the Eternal Spirit that "breathed in Eden." The most wonderful phenomena in life are the most common. When will we, as we ought, value the miracle of growth, the marvel of the eye, the mystery of the brain, the conquering will, the normal inspiration? "This wicked and adulterous generation seeketh for a sign"—and the sign manual of the spirit is everywhere about us. "Men have lost their reason." Spiritualism is life; it is the All. It recognises the unity of creation, goes back to the ultimate, the foundation of life itself. Spiritualism is not table-rapping, seance demonstrations, clairvoyance, clairaudience, or philosophy. It is all of these, and much more. Spirit is the foundation, the base, of everything; Spiritualism is the cult of the spirit, the cult of universal life. It includes all science, all truth. By it we may learn of geography, history, religion, everything. It is universalism in its highest and best sense.

Man has made a distinction between the spiritual and the material, but they are in reality but different aspects of the same indefinable substance. In the spirit world—so called—we shall see somewhat as we do here, there will be demonstration there also. But the grand idea I wish to impress is that Spiritualism, because of its foundation in spirit, whose chief characteristic is virtue, is truly pure, noble, religious, and is not concerned so much about any phenomena as it is of virtue. Therefore, if we would perpetuate Spiritualism, we should keep it true to its spiritual foundation, pure, noble, beneficent. The permanence of Spiritualism, as of spirit, depends upon its virtue. By all means let us have everything that can help us to better, more spiritual lives—table-rapping included, trance mediumship, levitation, etc.—but let us not forget that normal nature "with a thousand voices praises God," and that the common, and sometimes even the unclean, may be the highest and most spiritual. To be true Spiritualists we must be true men and women, loving God and man and serving them. Spiritualism to-day would occupy a higher place in the estimation of the world if its spirituality had been always kept more in the forefront of its claims.

—\*

## Edna Lyall: Her Books.

W. George Wheeler, L.P.I.

THE Christianity of Edna Lyall was not specially connected with systems, dogmas and creeds, it had to do with deeds not words, with character, not beliefs; with self-sacrifice, not ease. The greater her personalities the greater the measure of their suffering; the more difficult their pathways, the more profound their internal struggles. Life is not chiefly to do with enjoyment, wealth, success; it has to do with the highest psychic evolution, the unfolding of the soul through material loss, the awakening of the best faculties of the mind through pain. "There is no gain except by loss; there is no life except by death."

True—death to appetite, to self-pleasing, to selfish ambition; loss of home and friends, hopes and anticipations, the accepting of the programme of the prophet of Nazareth instead of our own.

Edna Lyall's Christianity was of the practical sort—practical in that it peculiarly affected humanity, touched every struggling soul, was essential because it had to do with every noble power within the inner temple.

The spirit of the Christianity she revealed in her books did not necessarily find its life in the church or the orthodox home, it found its life in every soul battling for truth and justice, even though such souls were classified as atheists. Edna Lyall's religion meant self-sacrifice, the hard and difficult way, even the way of the cross.

The authoress's greatest productions are "Donovan" and "We Two." They are philosophical works—philosophical in that they deal with the workings of the mind, and make it clearly positive that a man may be an atheist and yet a good man. Luke Raeburn is a splendid personality, a strong, brave man, with probably every faculty awake save the spiritual faculty, living unconsciously "the life of the crucified."

Raeburn is a great social reformer. He spends his life in the service of the people. He is shamefully treated on account of his religious—or non-religious—opinions. Erica's first impressions of her father's hard life, were at the age of four. She was playing with her doll in a room of an hotel, and heard a great noise in the street—bramping, hissing, hooting. She ran to the window and perceived an immense crowd drawing nearer and nearer, all shouting and yelling, "Down with the infidel! Kill the atheist!" She saw her father, one man against a thousand, fighting his way single-handed—saw him spat upon, stoned, and struck on the head by a brick. She cried on the floor, and heard her father come in, calling her by her pet name. "Why, little son Eric, did you think they'd killed me?" Then she sat on his knee. There was blood on his face, and as he kissed her it dropped upon her forehead. Thus she was baptised into Atheism in her father's blood.

Raeburn lives in poverty, and his moral life is blameless. He makes enormous sacrifices to pay his debts, due to the heavy expenses connected with a libel action, for although he won and was awarded damages, the "scamp of a Christian" went bankrupt. Erica, in the glory of noble girlhood, voluntarily goes into exile for two years—a teacher in a French school—from which she does not return till her beloved mother had passed beyond.

Raeburn fights against a sea of trouble, and throughout reveals a splendid character, rarely more beautiful than when, having well-nigh lost his temper at Erica having turned Christian, he returns to her with endearing words, and they are united in love in spite of the differences in their creeds.

In "Donovan" the hero passes through mighty mental battles, and conquers after years of poverty and pain. His treasured-up memories of his little invalid sister to whom he was devoted is peculiarly touching in so strong a character.

"Doreen" is a charming story, the story of a singer. It reveals the same lessons as in "Knight Errant"—self-sacrifice and self-denial. Doreen has a pure Irish type of face, oval in shape, with rather high cheek bones, finely moulded chin, and a sweet, firm mouth. The beautiful girl suffers much to keep the home together, and her love and devotion to her native land is peculiarly interesting. She is a real Home Ruler.

Edna Lyall has written several fascinating historical novels in which she has presented some interesting personalities from real life with remarkable success. These include "In the Golden Days," "To Right the Wrong," and "In Spite of All." The latter is a charming love-story.

In "To Right the Wrong" the soul instinctively turns to Colonel Hampden. It may possibly not accept his standpoint, feeling more drawn to Charles than the Parliament; but it appreciates the man. Who cannot hear him say, as Monnie makes her daisy chains, "Why, little Monnie, there are too many chains in England already," and the child's reply, "Then I will make it into a crown for you, sir." What more beautiful than for a child to nestle in the arms of noblest manhood and reverently crown its king.

The soul goes out in sympathy towards many of Edna Lyall's characters. The dear little French girl, Esperance, in "Won by Waiting," the ugly old nurse who starved herself to death that her little mistress might be fed, or the penniless Gaspar in his desperate struggle with poverty. Who does not feel a great wave of sympathy for the noble Hugo Wharncliffe; for Joscelyn Heyworth, the Parliamentary soldier, with his ideal sense of honour; for Mary Denham, with her beautiful friendship; or Carlo Donati, with his spirit of self-sacrifice.

Herein are noble souls suffering in holy causes, portrayed by a sweet and tender-hearted woman who loved humanity, who worshipped the Father of spirits, and whose pity and compassion was for every soul struggling towards the light.

If you want to kill time, try working it to death.

WHY do some speakers say so little when they talk so much?

THE IMPORTANCE OF SMALL THINGS.—One element of communication is simplicity. God manifests in many ways of a simple nature as well as complex, such as in the dawn of day, the beauty of the flowers, and the song of the birds. Do not think that anything is too simple for His use. Your Scriptures state that "He uses the small things of the earth to confound the mighty." Life is largely made up of simple things. I wish you to understand this to mean seemingly small things, not foolish things. Always remember and do not despise the things that seem small, because from very small things great results are obtained. The railway train is started by a match, and the mighty river has its source in a small spring. God also obtains great results from a combination of small things. A Scotch saying has it, "A mony mickles mak' a muckle." Each one of you are parts of the great population of the earth, so bear this in mind, and you will conduct yourself in the best possible manner to leave the earth better for you having lived in it.—A COMMUNICATION TO W.T.F.

## Sir Walter Scott and Spiritualism

J. Glanville.

I was interested in the short note on the above which appeared in a recent number of THE TWO WORLDS. John Forster, of the Inner Temple, barrister, biographer, the author of that inimitable piece of allegorical biography, "Robinson Crusoe," associates the name of Sir Walter with that of De Foe, in precisely the same connection. Daniel De Foe, the beloved of the Peep of Orange, passed into spirit life April 24th, 1731. The irresistible words of Mr. Forster's in referring to "Robinson Crusoe" will be interesting, inasmuch as they afford a glimpse of the peerless Daniel. "It is the romantic solitude and self-sustainment, and could only so perhaps have been written by a man whose own life had for the most part been passed in the independence of untrammelled thought, accustomed to great reverses, of inexhaustible resource in confronting calamities, leaning ever on the Bible in sober and satisfied belief, and not afraid of time to find himself alone, in communion with himself and with God."

"Drelincourt on Death," one of his many literary productions, was advertised as a new edition by which there was appended to it the following narrative: "True History of the apparition of one Mrs. Veal, the day after her Death, to one Mrs. Bargrave, at Canterbury the 8th of Sept., 1705." According to Mr. Forster, Sir Walter Scott was deeply interested in this narrative. The quality of the communication made by Mrs. Veal is no means impressive. But it is quite evident that Mr. Forster gives a garbled version only. The whole thing is regarded by the barrister as nought but a "bag-o-tricks."

De Foe also wrote a formal treatise on "Apparitions and Spirits." His biographer quotes rather freely from it: "Between our ancestors laying too much stress on supernatural evidences," says Mr. De Foe, "and the present age endeavouring wholly to explode and despise them, the world seems hardly ever to have come to a right understanding. Spirit is certainly something we do not understand in our present confused circumstances; as we do not fully understand the thing, so neither can we distinguish its operation. Yet, notwithstanding all this, it converses here; is with us and among us; corresponds though unembodied, with our spirits." Such communication he believed to take place by two modes. First, "immediate, personal, and particular converse"; secondly, by "those spirits acting at a distance."

These, he added, "may, without any absurdity, be supposed capable of assuming shapes, conversing with mankind by voice and sound, or by private notices, things, impulses, forebodings, misgivings, and other inceptible communications to the minds of men, as their employer may direct." He goes on to say that he had had such convincing testimonies of it that he must have been a confirmed atheist if he did not believe "that there is a converse of spirits." He lamented that, had he given attention to very definite premonitions, he would have escaped many of his manifold misfortunes.

De Foe also wrote a prose satire. "One of the best pieces I know," adds Mr. Forster, "descriptive of a class of men rife in De Foe's day, and not extirpated since, whom it would be as ridiculous to talk on such a subject as to listen to its discussion by them." My copy is dated 1855. "At a time when this subject has been revived, I have thought that these extracts might be interesting." Mr. Forster's apology. Probably this remark had reference to the "Hydesville rappings."

HALLUCINATIONS are subjective and from within. Clairvoyance is from without. The hallucinations of the insane do not forecast events months or years ahead which are accurately fulfilled; nor do they accurately describe persons, or give accurate information of events, previously entirely unknown to either seer or sitter. Such statements show complete ignorance of the subject, reflect the utmost discredit on those who make them, and are beneath contempt.—REV. CHAS. L. TWEEDALE.



## Mr. Maskelyne's Faked Photographs.

Trick Extras Produced at St. George's Hall.

By Herbert J. Breeze.

I RECENTLY was an interested member of Mr. Clive Maskelyne's entertainment at St. George's Hall, London, and think readers of THE TWO WORLDS might be interested in a report of the clever performance.

Mr. Clive Maskelyne opened the proceedings with a short speech, in which he accused Spiritualistic mediums of obtaining "extras" on photographic plates by fraudulent means. He was there to show the public that he also could produce such "extras," and he invited a committee from the audience to go on the stage. I was one of four who volunteered, and we were placed two on each side of the platform. Mr. M. asked us if we knew anything of photography, and it appeared that we all knew a little. We were then invited to examine the camera and slide, which we did. He further asked whether we or any other person in the audience had brought any quarter plates, and as apparently no one had done so, he provided his own. We were given to understand that Mr. M. would prefer people to bring their own plates. However, we had to accept his word, that the plates were untampered with.



He then asked me to take these plates into the dark room, and put two in the slide, also to mark them in such a way that I should recognise my mark. The dark room was provided on the stage.

When I resumed my seat I noticed that Mr. M. was asking another of the stage committee and also some members of the audience to write the name of some well-known deceased person on pieces of paper provided. He obtained some eight names, one of which, "Mendelssohn," was finally selected by a member of the audience. This, Mr. M. announced, was to be the spirit "extra" produced on the plate.

He then announced that the plates had to be magnetised in accordance with the practice of the Spiritualists, and asked me to place the slide containing the two plates on his left hand. He covered it with his right hand, and at his request I placed my hands above and beneath his. He then called "a lady medium, provided just as the Spiritualists have," to put her hands top and bottom of mine for about ten seconds. I had a fair view of the slide during the whole process.

Mr. M. then inserted the slide in the camera, and I was photographed twice. The stage was under the usual full light, and whilst the exposures were made an additional light was thrown on me. He then handed me the slide and asked me to go to the dark room and develop the plates, which I did. One plate contained a normal portrait of myself, but as the other developed I could see some other person coming up beside me. There was a young lady with

me in the dark room, who would have done the loading and developing had I not known how.

After the plate had been developed and fixed a lantern slide was made from it and exhibited on the screen, as per the photograph reproduced herewith.

Mr. M. said that his performance was given in order to warn people who went in for this kind of thing to be most careful and to impose severe test conditions before accepting any extra on their slides. His performance that afternoon showed how easily it could be done.

Whatever the trick may be, I am glad I did the developing, otherwise I should have had suspicion of a confederate in the dark room. The performance was a good entertainment cleverly performed, and I think it should be of service not only to Spiritualists but to non-Spiritualists, as they may talk about it and begin serious investigation.

Of course, the question of the recognition of a spirit "extra" would be the crucial test, but I understand that a majority of genuine spirit "extras" are unrecognised, and investigators ought to be careful to impose rigid conditions. I do not think mediums would object to test conditions if they knew sitters were honestly disposed.

I note, however, that there is a deal of difference between this print and a genuine case when both are carefully compared.

At the same entertainment there was the supposed manifestation of a spirit which produced a wax mask of the face. Since I was developing plates at the time I did not see the whole of this "phenomenon," and cannot go into details, but I did see the form walk twice across the stage during the performance, and from my position I could not help but see a very human form beneath a heavily draped clothing. To the audience it would probably pass, but seeing it as I did from the stage it appeared a very crude production of a materialised spirit.

\*

## The Spirit of Creation.

A Spirit Message written through the hand of Mrs. M. A. Grainger.

IN the beginning of time when your planet was shaped, though not in outward form, there stole gently over its surface an influence such as would put matter into shape, because in the Eternal Mind there ever was perfection. So ages passed ere man existed, and many ages have since passed during which man has grown to his present perfection. Yet again and again the Divine Force divided and became a power to create. Man is an agent in the constructive activity, and takes the power which has ever been existent in the universe and ever will be.

Now, very little is known as to how man came into being, nor does your orthodox science fully understand the true nature and origin of man. Man ever was in position, but was not always shaped into existence. Many many attempts have been made, and much time and space have been filled in order to make man what he now is. The lords of the unseen come and go: change is necessary. As soon as the mind is emptied of the inner knowledge and wisdom, then a clearance of the force becomes necessary, and there must be a newer form of light. So the Powers change and enter into another state to make the necessary headway for the attainment of higher wisdom, so that it can be distributed on your earth plane. But you do not perceive this, hence your minds become disturbed and new modes of religious sentiment come in your midst.

Gently humanity is being led. Greater minds will come amongst you and bring out a wealth of wisdom which will give a new impetus to mankind. An awakening of the inner self will come and the consciousness of action on other planes will be natural, although within the bounds of the physical world. The wise ones are generating a force to multiply activity. The dormant powers of mankind will be exercised throughout the world. The mind will be pregnant with new desires unequalled in the past civilisations. A more expressive power will be awakened, and the vision of man will be extended. Now, you are limited to space; then, the inner vision will transcend the material, and the far-off regions will become visible. The race will achieve mighty things which no man can estimate.

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FRIDAY, AUGUST 18th, 1922.

## Life's Modern Complexities and the Simple Issue.

WITH every succeeding century the complexity of life increases. The growing sum of human knowledge and attainment now reaches such a vast total that only by specialisation is it possible to effect a tabulation of human discoveries and speculations. No one man to-day can hope to be up-to-date on every subject, and yet, despite the accumulation of natural knowledge, the great truth is ever borne in upon us that the vast tract of the unknown contains such tremendous truths that in comparison therewith the sum of the known is possibly insignificant. Hence, the really wise man is always humble.

Primitive man lived in a simple world which he appeared to understand. The early theologian postulated a seven-day creation, a temptation, and a fall, and thus attempted to explain the difference between his realisations and his desires. Such a concept bridged the gulf between the discomforts and the strivings which comprised his life's activities. It appeared to cover the ground of the few facts, which life placed before him. Doubtless the first glimmerings of such a concept seemed to him so tremendous that he attributed them to a greater wisdom than his own. And why should he not, since the idea embraced the colossal concept of a God?

In his ignorance he imagined he had plumbed the depth of Divine purpose by postulating a grand extension of the human mind, and in his pride at the inspiration thus received he imagined that no more could be known, for was he not the favoured instrument of the gods? In the contemplation of such a grandiose concept his humility was relegated to the background, and dogmatic insistence became the weapon of the theologian. Such concepts were, of course, reinforced by the exercise of psychical and magical powers. These were the province of the special few—the psychically sensitive—and in days of ignorance and credulity doubtless the import of psychical phenomena was grossly exaggerated.

These powers being strong in the few and absent in the many naturally gave rise to the idea that some few were the special recipients of Divine favour, and so the priest came into being as the earthly representative of the Divine Will. The acceptance of his rough and ready theories concerning life was enforced under penalty of Divine displeasure, and the ready acceptance of them was looked upon as a sublime exhibition of the "simple faith" of our early ancestors. And "simple" they were in all truth.

To-day we live on the same old planet, yet in a different world. Persistent effort, often exercised in the face of priestly authority, has gradually coaxed or wrung from nature her own story. The crude maps of the early centuries have been extended and corrected by the searchings and wanderings of voyageurs to unknown parts, and adventurers and geographers have made the world less of

a plane of mystery and more of a home. The four simple elements have given place to the symbols of modern chemistry. The heavens and the earth have been extended to man's consciousness by the telescope and the microscope whilst the very elements themselves have been rent asunder by the harnessing of heat and electricity. The simplicity of Eden's garden has given place to complex continents and botanical growth, which have yet to be subjected to intensive culture ere the fair flowers of Divine purpose shall be brought to actual perfection. The anthropomorphic picture of Deity is giving place to a more elastic conception of a purposeful cosmic energy, infilling all life, and the end is not yet.

However well stored with facts and deductions the human mind may be, one has but to remember the achievements of the past in order to become convinced that only that mind is really healthy which has room for the mass of new facts yet to be discovered.

Amidst the bewildering mass of speculation as to the origin, purpose and destiny of human life, one stands appalled. The claims of science, philosophy and religion have been so contradictory that one is left with the option of choosing either only at the expense of the relegation of much in the others which appeals to one's judgment or intuition. One reads the philosophers from Socrates to Swedenborg, Spencer and Bergson; studies scriptures from the ancient Brahminical writings to the Koran; looks up his science from the old alchemists and astrologers to the modern chemist and electrician; and mysticism from the ancient Assyrian and Egyptian to the modern occultist and psychist, and in them all finds such a medley of conflicting ideas that he stands in the centre of a maze wondering where next to direct his footsteps. Is it not a case of "much learning hath made us mad"?

It is at such a moment one needs to be reminded that amidst all the mass of conflicting ideas one fact stands out clearly, i.e., THE MOST IMPORTANT THING ABOUT LIFE IS THE LIVING OF IT. However elaborate may be the theories we adopt concerning life, let us not forget that it has a practical aspect, neglect of which inflicts penalties upon ourselves and discomfort upon others. Speculation, religious or philosophical, may be useful in enabling us to anticipate the findings of future generations, and explaining in part the mystery with which life is ever surrounded, but the faithful performance of the obvious duties of the day is the first call upon our attention.

The knowledge of the continuity of life beyond the scenes of earth is a persistent help and encouragement to us, for we thereby know that death does not put a period to our strivings and searchings. Whilst succeeding generations pursue the search on earth, the liberated consciousness of those released from physical bonds is free to pursue its investigations in the inner chambers of nature's laboratory, where the mystery, hidden from our present view, may subsequently be resolved. Our bewilderment at the conflict of present-day knowledge and attainment must be no excuse for a do-nothing policy, for amidst the maze of doubt and uncertainty with which the complexity of the larger life of to-day surrounds us, personal experience is the touchstone from which we may take our future bearings. The cause for which THE TWO WORLDS consistently stands is of tremendous import. Communion with souls departed (?) demonstrates that whatever be the value of scientific or mental attainments (and we would not underrate them) that soul finds his great happiness in the beyond who has developed character as a means of service to his fellows. The synthesis of atomic structures may be a fine object of attainment, but the upbuilding of a human soul which is reverent towards its God (whatever form such God may take), kindly and helpful to its fellows, faithful in its performance of the common duties of life, loyal in its endeavour to unfold the best contained within it, broad enough in its mental outlook to worship at every true shrine, and humble enough to be willing to add all new knowledge to its store, is, after all, the main purpose of living. To be the sons of God in theory may be excellent, but to be the children of God in loving service is a yet more excellent way.

The best kind of pride is pride in your work.



## CURRENT TOPICS.

**The Bishop of St. Joan of Arc."**

This is the official title bestowed upon Dr. Fouchet, Bishop of Orleans, on the fiftieth anniversary of his ordination. The celebration was attended by five archbishops, eleven bishops, and representatives of the municipality and others. Since his appointment to the See in 1894 Bishop Fouchet set himself to the task of securing the beatification of Joan of Arc, and whoever is familiar with the lengthy and complex procedure necessary to beatification by the Romish Church will be able to compute the energy with which he pursued the task. The matter is of interest to Spiritualists, since Joan was undoubtedly a psychic and medium who was the vehicle of the spirit world.

**The Brightness of Reflected Glory.**

It is the irony of fate that the Church which brought her to a cruel death for witchcraft and heresy should now hail her as the patron saint of one of its bishops. To honour her memory by the conferring of sainthood is a belated admission of error on the part of an infallible (?) church, but to name a bishop as her special advocate and representative appears to us to be an attempt to bask in the reflected sunshine of her greatness by a Bishop whose predecessors in office were her betrayers. We suppose we must not cast stones, since we have heard of mediums who use their gifts to the glory of THEMSELVES and God. We suppose it is human vanity.

**A Grand Old Man.**

PROF. EDGAR LUCIEN LARKIN, of California, has just celebrated his 75th anniversary, and is still in active work at the Mount Lowe Observatory, where he has held the post of Director for 22 years. He has been a student of astronomy since 1858, and has written several books on the subject and contributed many articles to the technical journals. His studies still occupy ten hours a day. His first article was published in an Illinois newspaper in 1869, and he has in his possession over 800 published newspaper and magazine articles which flowed from his pen. Besides this he has published several books, astronomical and psychical, including "Radiant Energy," "Within the Mind Maze," and "The Matchless Altar of the Soul," which abound in profound thought.

**Scientific Evidence Considered Conclusive.**

FORMERLY a materialist, he began the study of psychic phenomena in 1888; and as the result of prolonged investigation with a number of remarkable mediums, he emerged into the realisation of the great truths identified with Spiritualism. There is to-day no more enthusiastic Spiritualist in the U.S.A. than Prof. Larkin, and he is untiring in his advocacy of its teachings. "My researches in psychic phenomena," he says, "have been startling and rigidly scientific." He has written a remarkable book on "Spirit Radium," part of which has appeared in the "Harbinger of Light" (Australia), but its publication in book form has been held up for lack of funds. We congratulate Prof. Larkin on his attainment of a vigorous 75 (not out).

**Mr. and Mrs. Leaf in Australia.**

MR. HORACE LEAF is having a vigorous time in Australia and New Zealand. In Sydney he was welcomed by the Council of the local Societies, and at an informal reception he was humorously inducted as "Master of the Order of the Gum Leaf." The public meetings drew audiences of over 2,000, and his reception was most cordial. In Melbourne, after successful public meetings, Mr. Leaf accepted a challenge to publicly debate the subject of Spiritualism with Mr. J. S. Langley, the leader of the Rationalists. The debate was both interesting and highly stimulating, and undoubtedly stimulated the interest of a number of people who were hitherto strangers to the subject.

**Presented with an Illuminated Address.**

MR. AND MRS. LEAF journeyed on to Brisbane and spent a fortnight there. Four large public meetings and a number of lectureries on the technical side of psychical phenomena did a vast amount of good. The press treated him liberally, both in interviews and reports. Prior to his departure for Toowoomba (where he gave a lantern lecture and a class lecturette on "Psychometry" with demonstrations) he was entertained by the Brisbane Valley Church, when Mr. Leaf was presented with an illuminated address and a gold-mounted walking stick of Queensland maple, suitably inscribed. Mrs. Leaf was the recipient of an ivory-wood mirror, gold mounted, and inscribed. The address bears excellent testimony to the good work done. Mr. and Mrs. Leaf next journeyed to New Zealand, where both at Christchurch and Dunedin a rousing welcome was given them.

**The Crewe Circle Controversy.**

CONTROVERSY still rages around the alleged exposure of the Crewe Circle by the Magic Circle, and gradually facts are emerging which do not reflect very encouragingly on the ability or methods of the exposers. As a SCIENTIFIC experiment, the whole procedure is a scream. We are told that certain plates were X-rayed so that after development the trademark of the plate manufacturers should appear on the marked plates. We are not told that any previous experiment had been tried, to determine that such markings would definitely appear, but subsequent experiments go to show that there is no certainty in the matter. Variability in the time of exposure and development have produced varying results. A number of tests have been made, and it is found that the X-ray markings are not certain to appear on the plates. In other words, the method of private marking is shown to be unreliable, and the test, therefore, becomes inconclusive.

**Mediums Have No Legal Protection.**

WE are astonished that the S.P.R. should have associated itself with such unscientific methods. It is the old story. "Any stick is good enough to beat a dog with." A medium has no protection in law, and hence becomes a fair mark for attack. It is a serious matter to asperse the integrity of men and women without definite and tangible evidence, but when men and women are merely "mediums," they do not appear in the eyes of some people to be entitled even to human treatment. From the very beginning we had little confidence in an alleged experiment in which the same persons occupied the versatile roles of prosecutor, sole witnesses, judge and jury. The whole case is nauseating and contemptible.

**A Fair Offer Refused.**

MR. HOPE and Mrs. Buxton have offered to submit to reasonable tests by a joint committee of the S.P.R., the Psychic College, the Magic Circle, and the Society for the Study of Supernormal Pictures. The Magic Circle and the S.P.R. both refused to act. What more need be said? These two bodies apparently want a free hand without anyone present to watch the interests of the medium—an inquisitorial court in which the defence are not allowed to give evidence. We stated frankly our opinion on first reading of the case, viz., that there was a substitution of plates, and we think there is no evidence that Mr. Hope was guilty of substitution or, in fact, had any need to do.

**Doing Good is More Important than Satisfying Opportunists.**

WE are deeply interested in every honest effort to place all psychical phenomena on a scientific basis. The study of these delicate and interesting phenomena is of the greatest importance, but we do not hesitate to say that when so-called experiments are indulged in for the chief purpose of questioning the character of men and women, they are sheer waste of time, and Mr. Hope and Mrs. Buxton would be far better employed in using their talents to give comfort and hope

to the man in the street, than to waste their valuable time and gifts in affording to opportunists a method of degrading the basic principles of science.

### Excuse Us!

At the risk of being thought rude and crude, we do not hesitate to express the opinion that there is no evidence in this particular case of any higher desire than an attempt at popular publicity on the part of a group of conjurers, and the S.P.R. appears to us to have been a victim of the credulity which it despises in others. Our contemporary "Light" is giving careful attention to the case, and in an excellent analytical examination of all the circumstances, shows the inherent weakness of the charges made. We are told "Mr. Price describes how he marked Hope's slide, before they went into the dark room, with twelve INDELIBLE marks, six on each side of the slide. He called no one's attention to his act. We have since seen the dark slide which Mr. Hope alleges was the one used on that day. There is not a vestige of a mark upon it." A member of the S.S.S.P. has also examined the slide and confirms the fact that it has no such markings. As these were presumably pin point indentations it is difficult to account for their disappearance.

### Prosecution Objects to be Questioned.

MR. HEWAT MCKENZIE, in the College journal, "Psychic Science," also deals with the allegations made (both in regard to Mr. Hope and Mrs. Buxton and to Mrs. Deane) in an article which undoubtedly turns the prosecutors into defendants. Since these alleged experimenters refuse to answer questions of fact, it is more than possible that they fear complete publicity. The public are asked to accept their own unsupported statements, but they must not be questioned, and the defence must not be heard. We repeat—the whole matter is nauseating.

## On Seeking Communion.

Lewis Sansom Coleman.

It is a charge frequently levelled against the phenomena of Spiritualism by those of our opponents honest enough to admit the reasonableness of our claim to have obtained communication with the Beyond, that we, in the act of so doing, are retarding the progress of the departed by keeping them in our own temporal conditions of life. So strong a hold has this view obtained, that it is not infrequently advanced by convinced and ardent Spiritualists also.

Now, while in no way denying the truth of this charge in some—perhaps, even, in many—cases under certain conditions and circumstances, I am strongly inclined to believe that there is a tendency to take a one-sided view of this matter, both by our opponents and by our adherents. Let us examine this question carefully, and ascertain if we can find exactly where the truth and the exaggeration lie. First of all, communication with those who have passed the change of death has been established—this is now admitted by friends, foes and neutrals alike; but, say they, in the calling back of the liberated spirit to its physical conditions we are doing as much harm as if we were to seize hold of a man newly released from prison and throw him back temporarily into his cell before he had a chance to enjoy the blessings of freedom. This analogy, however, is far from being an apposite one, for as every student of psychic phenomena knows, or should know before he voices his opinion, there is no such thing as "calling" any disincarnate being back again if he does not wish to return; so while the liberated spirit is a free agent, and can please himself whether he visits the earth-plane or not, the released prisoner, by the fact that it is possible to lay violent hands upon him, is in no such fortunate condition, and is unable to choose for himself.

It is sometimes true that a spirit entity may be drawn back through lack of will power to former associates, good or

or bad, yet he is still potentially a free being, restrained only by self-made barriers, which can be surmounted by personal effort.

Even if all communication with the departed were to cease forthwith, the plight of the undeveloped spirit would not rise above material conditions, would not be alleviated. On the contrary proof is not wanting that many a poor soul wandering in darkness has been greatly helped by contact with the Spiritualistic seance. There is, then, another side to this question of spirit communion, namely the spirit's side. Apart from the help and guidance which has been afforded to those passed on in an undeveloped condition, which, by the way, alone more than justifies us holding communion, we must consider how our friends and loved ones feel about it.

It is very evident they desire communication, for they would not have come and made us cognisant of their presence in the first place, or, having done so, and regretted it, would have discontinued the practice long ago.

Let us imagine the tables reversed, and ourselves suddenly plunged into a new existence, cut off from our kith and kin. Surely our first impulse after realising what had happened to us would be to let them know how we were faring. What would our feelings be then, if, after great difficulty, we managed to make them aware of our presence, they point blank refused to listen to us. Imagine the arisen soul, bursting with love, standing on the threshold of the life from which it had shortly before departed, denied an entrance or an opportunity to speak one word to relieve its pent-up feelings, because forsooth it might be dangerous or harmful, and retard its progression. What was a mother's love either harmful or dangerous to her or her child, or when did a father's care and protection inhibit his spiritual growth? Or when did the love of human beings in reciprocation for a similar love laid upon their heads, and injure them? No! good friends, believe me, your departed have all eternity in which to progress, and while you remain on this side their love will keep them near you, and whether you grant them the blessed privilege of communion or not you will not drive them away, but you may pain them severely by your actions, for assuredly the realms of supernal bliss waiting to be won will have no attractions for them while loved ones still walk the earth needing comfort and guidance.

The only way in which you will harm your arisen ones is either by coldly denying them your companionship, or by surrendering yourself to uncontrollable grief, for by doing you will cast a shadow on the brightness of their new lives. It is not intended that either they or we should be sad when the Great Father has granted them joyous communion to us, and allowed us to speak across the river which flows between a world of flesh and a world of spirit. The river is not so wide as at one time it was thought to be—moreover the Sun of Truth has dispelled the mist which one time hung over it, so now as we journey along on our side, we can speak across to those on the other side and so continue along our way, until when we come to the bridge which is to take us over we can rejoin our loved ones, and once more united, set out into the great unexplored country whose banks slope down to the waters of division.

WHAT we need the world over is unity on essential and an understanding of principles. We need to drop the differences which bring discord, and insist on those which form keystones.—DR. GEO. WARNE.

WE have received a nicely-produced souvenir of the reception and meeting held at the English Language Club, Tavistock Square, W.C., on Wednesday, August 9th, to celebrate the promotion to the higher life of Grace Edith Pugh, daughter of Mr. and Mrs. Thos. Pugh, late of Sale. Musical selections and a short address were followed by an open circle and flower service, and a happy and pleasant evening was spent by a numerous company. Miss Grace Pugh has proved to her parents her continued existence and affection, and it is a striking tribute to the power of Spiritualism when the passing of a dear one can be made a matter of a joyous celebration. Let us believe that the spirit world would have it so. "O, death, where is thy sting?"



## A Few Everyday Thoughts on Evolution.

C. Veden.

WHEN the mind has grasped a little of the rudiments of evolutionary law, life takes on a different aspect. The soul becomes renescent with hope, and trouble no longer disturbs to any great extent its tranquillity. Laws of causation, instead of creating fear, give a desire to live the life in accordance with the Divine Plan.

Man, the product of an erstwhile period of evolution, and holding fundamentals and potentialities of a perfection, is his own experimentalist, striving towards an ideal, but wandering into intricate grooves which he has created for himself, and, sowing as his inclination leads, reaps accordingly.

A personal God was a very useful being upon whom to place the blame and the outcome of man's indiscretions and shortcomings, but the time has arrived when we must look things intelligently in the face, and begin to recognise how very responsible we all are for conditions upon this earth.

That laws relating to ethics are equally productive of results as those appertaining to matter—every quality of the mind carrying with it a scientific value—is becoming a concrete fact. Are we not confronted with the instrument which detects the lie, and that which defects before emotion?

In our effort to bring the mind to bear on evolution it is seen how much can be learned by application and deduction, and by bringing intelligence to bear on our daily happenings, knowledge can be gained from the book of life through personal experience and that of others. As Spiritualists, we learn that the development or evolution of the faculties we possess should be our greatest care, and that only through our own experience and mistakes are we able to differentiate between the desirable and undesirable.

Every experience passed through should teach us something, otherwise there can be no progress; and as we gain a further knowledge of values, we awake to the realisation that stumbling blocks are really stepping stones to higher things, if we carry them along with us through that refinery which we call "Time."

As we are enabled to look further into the heart of things, we come to a fuller understanding of the power of a thought in its evolving process, and its possible development. James Watt, in his little room, saw in the steam from the kettle that which would be of benefit to the world as a means of conveyance, but it is very unlikely his thoughts went beyond that, or that he was able to comprehend to the full the far-reaching effect and revolutionary result of the germ idea which has advanced civilisation, altered human character, and given that hope which knowledge brings through the intercourse and exchange of ideas. Thoughts may build churches and charitable institutions and eventually a mansion in the world of spirit; prison hovels and such like places may also be built.

It is not given to any mortal to see the ultimate result of any thought or action. These lie in the psychic chemistry of evolution, but the quickened understanding may catch a glimpse from time to time of their progression, and in some degree may suppress or forward, suffer or be glad. Thus we see the futility and indurability of the thought given to material things, and how felicitous the result of spiritual thought. "Virtue is its own reward," in that a good conscience, a glad heart, and the communion of the angels are given AS that reward.

"What do they know of England who only England know?" This idea may be applied to most things. What do we know of ourselves if we know not others? and vice versa. Intercourse, therefore, with fellow humans, and interchange of thought and ideas, seems to be essential for a betterment. Evolution seems to be acting on slavery, with annihilatory effect, and preaching is now becoming of little avail. Man is searching for himself through the opening vision and enlightened reasoning, and these are the only channels through which the soul at unrest with the world—warring against moral and social laws—can be approached. It is thought by many people that reason

and faith cannot be allied, but careful thought reveals the possibility that they may be inseparable. Many of us know that where now bloom the blossoms of understanding and knowledge, there was a few short years ago a wilderness, untilled, uncared for, and as we look at the uncultivated parts waiting for the ploughing, our faith becomes strong, because of our knowledge, and because of our realisation of the garden of delight it may become.

How little the wisest know of the higher laws which govern us, of mystic science and occult chemistry, for the darkness of ignorance is upon our minds. Let us expand and search as we will! Inasmuch as our faith leads us on, so shall we be able to grasp a little more knowledge, and when we have striven through the ages, toiled through time, space and matter, when the mentality reels with the immensity of its task, and the soul has been tried on the wheel of evolution, we may begin to realise the glories of the universe, and doubtless we shall eventually see that all is simple in its perfection, and that beholding ourselves face to face we behold the Godhead.

## CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for curtailment, it is requested that letters to the Editor be made as brief as possible.

### LOGOS.

SIR,—The word "Logos" in John i. should be translated by a noun in the neuter gender, the Latin word "verbum" being "the equivalent" in Jerome's "Vulgate." The following words are frequent renderings of "Logos": Spirit, breath, word, promise.

Hebrew Logos is "dabur," equivalent to "former," a term applied to the second person of the Trinity. The idea of the Logos was borrowed by John from the Platonic philosophy. Sabellius taught that the Father, Logos, and Holy Ghost are designations of three different phases under which the one divine essence reveals itself. The Logos is first hypostasised in Christ, but only for a time. The divine power of the Logos appropriated to itself a human body, and will eventually return again in oneness with the Father. Origen considered the name Logos to be symbolical. Some regard it as the divine energy illuminating the soul, etc. E. P. PRENTICE.

### THE PAYMENT OF MEDIUMS.

SIR,—One occasionally finds in your broad paper absurd complaints from old Spiritualists, who, to say the least of them, ought to know better. Practically at the same time as Sir Arthur Conan Doyle gave that sound advice, "Protect your mediums" (the International Conference of Spiritualists), I find your correspondents speaking of the selfishness shown by Societies in booking speakers. At the same time that particular correspondent deplored the "fat" fees of mediums.

It is never good business to succeed by another's loss, neither is it a spiritual action. "Armchair critics" should certainly acquaint themselves with a few facts concerning the "fat" (?) fees before they rush into print. Our Movement boasts of about a dozen professional exponents and demonstrators. The rest "play for the game's own sake." Some know their worth, and charge nothing, but it must not be forgotten that mediumship, even that demonstrated in our most progressive Societies in Great Britain, means to that medium just a precarious existence.

I am well acquainted with one professional medium who, after years of sacrifice and study, now gives his whole time to the Movement. This gentleman had travelled 9,000 miles in the first half of the present year. He spoke of the fine experience a medium has, but confided to a friend that the medium honest to his great calling could not afford to buy an overcoat in the winter months.

But I have never yet heard a medium grumble. It is well to bank on these things. God's bank is the safest, it pays fine interest—a hundred per cent.—and the honest medium will always have a good balance to draw from.

H. R. M.

## The Messenger.

Doris Severn.

THEY were all sitting in the library after dinner, and after much lively conversation a silence had fallen upon them. There were six of them, all tried friends, and a silence presented no elements of constraint or awkwardness.

Four were Catholics: A middle-aged priest, sturdy, robust, full of common-sense, yet with the wonderful light in the eyes which tells of the inner vision; the host, a young squire, a typical Englishman, yet reverent and dear; his wife, sweet, fair, lovely in character as well as outward semblance; and her young brother of nineteen.

The other two were Anglicans, an elderly couple, quiet and pleasant, but not in any way remarkable.

Suddenly the silence was broken by Mr. Brymer, the Anglican, who said meditatively, "I wonder why people still say that the age of miracles is past?"

The priest looked up suddenly. "Do they say so?" he queried. "It is not so in our church. She maintains and knows that there are still miracles wrought where faith and love smooth the way for the holy footsteps of our Lord. I know of many such."

"But," he added, after a pause, "I fancy from your manner, Brymer, that you could give us an instance. I am sure we shall all be thankful to you if you will tell us the story."

Mr. Brymer leaned back in his chair and began.

"My story is not exactly first hand, but I can vouch for the candour and truth of my informant. She is a cousin of my own, clear-headed, full of common-sense, and not fanciful. I will give her story as she told it to me."

\* \* \* \* \*

We were staying in a well-known health resort during the war. We had taken a small ground floor flat in the leafy promenade which runs through the centre of the town, and had supplemented the somewhat scanty furniture with a few of our own cherished possessions, which had been stored since we gave up housekeeping. Ambrose had been suffering rather more than usual from a wearying form of throat trouble, which had not only weakened his voice, but made him very deaf. The latter was a great trial to bear, and it made it impossible for him to join in general conversation. He bore this with his usual sweetness, but I know he felt it deeply.

Well, this throat trouble being more pronounced than usual, he had gone to a very clever aurist and throat doctor, who was also a personal friend. This doctor had prescribed some simple lotion, but had requested him (Ambrose) to return in a day or two for further inspection.

This second visit had just been paid, and after the usual examination by aid of the electric lamp fixed to the doctor's forehead, he had spoken thus: "There is a small growth on one of the vocal chords. It is not quite like anything I have seen before, and I should like you to go to London and see a first-rate throat specialist whose name I will give you. Of course, I could remove the growth, but I should like a second opinion before deciding to do so."

Now, just at this time we were having most unpleasant weather, with bitterly cold winds, and as poor Ambrose invariably caught a bad cold if he travelled in severe weather, he said at once that he would defer the trip till there was some little improvement in the weather.

The doctor agreed to this, but said, "Go up as soon as you feel able, but come to see me again first."

As a matter of fact the severity of the weather did abate slightly in the course of a week, and when Friday came Ambrose decided to go to see the doctor on the coming Monday, and make the London journey on the Tuesday.

Needless to say, the prospect of a possible operation on the throat filled me with apprehension. I had terrible visions of possible cancer, and I at once set myself to pray almost unceasingly that the threatened trouble might be averted.

Monday, Saturday and Sunday passed as usual. I continued my prayers, but forebore to discuss the subject with my husband, who never referred to it.

"On the Monday I fancied he seemed more at ease. He went off to the doctor's house. When he returned he looked very bright, and he said:

"Brent stuck his electric light on his forehead and looked into my throat, looked puzzled, then examined again, took off the light, put his hands on his knees, and said, 'The thing's gone— not a trace of it. You need not go to a specialist.'"

"I drew a long breath, and was filled with deep thankfulness at this signal answer to my prayer.

"Ambrose continued, 'I did not mean to tell you, but something rather odd occurred on the Friday evening. I was reading with my attention forcibly fixed on my book, as I did not want to go on thinking about the throat business, when suddenly I saw a man by my side. No door had opened, and I knew by his appearance that he was not of our world. I looked across at you. You did not see him, evidently. The visitor was not in any way remarkable, and I did not even know if his intentions were friendly, or the reverse.

"He said, 'You are suffering from some throat trouble, I hear.'

"I said, 'Yes.'

"He went on, 'Will you give me some particulars?' and taking a note-book and pencil from his pocket he made a note of the very brief information I gave him.

"He then made no comment, no promise of help, but simply disappeared."

"I gazed at Ambrose in amazement. Then he was sent to report your case and get help for you," I exclaimed.

"I suppose that was so, in the light of this miraculous cure," said Ambrose. "At the time I did not feel at all sure that he was friendly."

"But, dearest, I was praying hard all the time, it burst out.

"Well, whichever way it was, I thank God," said Ambrose reverently. And so did I. What a blessed relief. No going to a London specialist, no horrid operation. And the growth never returned."

\* \* \* \* \*

The speaker's voice ceased, and his hearers one and all drew long breaths of relief.

Said the priest quietly, "Yes, that is doubtless a modern miracle. Love, faith and prayer have their reward."

"But what about the man with the note-book?" said Mrs. Brymer briskly. "Was poor Ambrose the victim of hallucination?"

The priest opened his lips to speak, but refrained. Mr. Brymer said, "Ambrose and his wife were very psychic, and not unused to visitors from the other side of the door. I think there is no doubt the messenger was sent in answer to the wife's fervent prayers, and that he was in some way the instrument of the healing, though doubtless it could have been achieved without him."

The priest smiled, and seemed satisfied with the explanation.

## A Spirit Message.

THE Eternal Spirit operates through us. We catch its impulses more easily than do you, and if we are true to our trust, we shall pass them on to you, exactly as we get them. That accounts frequently for our influence appearing to counsel a different course of action to the one selected by yourself; but if so, it is because you are voicing desires and inclinations, and there is not unity of spirit. Where there is unity you may depend upon it that our spirits blend. And what if we disagree? What line shall you follow? We would not appear presumptuous; but, acting in the highest interest of the highest good, we would at least urge that you give very serious attention to our promptings, and that we cannot be charged with having the slightest interest in any material advantage. Our purpose is solely concerned with your ultimate happiness. He is your best friend who is jealous of your welfare in the land whither you are bound. On that finding wait your best friends. The truth of this will be clear presently. From the Beyond Through A. H. Warren.



REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports not reaching us by first post on Tuesday morning. Accounts of after-circles are excluded.  
2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.  
3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.  
4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.  
In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send remittance with your report.

GOLLYHURST.

On Friday, Aug. 11th, the earthly remains of Mrs. Scott, of Moston, were returned to earth at Weaste Cemetery. Mrs. Shearsmith officiated at the house and graveside. Mrs. Scott was one of the oldest members of Gollyhurst Church, and reached the ripe age of 78. Her favourite hymn, "Lo, In the Golden Sky," was sung, and Mrs. Lawrence, the President's wife, represented the church.  
A memorial service was held on Sunday evening, Aug. 13th. Mr. J. Massey spoke on "The resurrection." Miss E. Anyon sang "Waiting On the Other Side."

CAERAU.

THE mortal remains of our brother and co-worker, Mr. Thomas Davies, of Hermon-road, were returned to earth on Saturday, August 5th, and in him our church has lost the physical support of one whom we had learned to love and respect.  
Mr. Connolly officiated at both house and graveside, assisted by Mrs. Brooks, of Birmingham. Words may seem cold to express in language the great revelations that flowed from both speakers' lips. Hundreds turned out to pay tributes of homage and respect to the physical loss of our brother. May showers of spiritual blessings descend upon Mrs. Davies and son. Their material loss is his spiritual gain.  
On Sunday and Monday, Aug. 6th and 7th, Mrs. Brooks occupied the platform, taking for her subject "Some objections raised against Spiritualism." The speaker dealt with them in masterly fashion. Very excellent clairvoyance was given at each service. Mr. Edward Jones very ably presided.

SPIRITUALISTS' WEDDING AT WALSALL.

On Saturday, Aug. 5th, two of our young members were married in the Unitarian Church. The contracting parties were Miss Edith May Hughes and Edward Bernard Moylan. Many friends of the bride and bridegroom assembled at the church to show their respect and esteem for the happy pair. The service was conducted by our President, Coun. J. Venables, J.P., assisted by one of the vice-presidents, Mr. W. F. Hollinshead. The beautiful simplicity of the ceremony caused many present to express how delightful was the words of prayer chosen for the bride and groom. The deep sentiment of the assembly in wishing them God-speed and happiness in their married life.  
The organist, Mr. Kirby, officiated at the organ and in his usual pleasing manner rendered sweet music as the happy pair were married. He played "The Wedding March" as the happy pair departed from the church amid showers of rice

leaves and confetti, accompanied by hearty good wishes.

After the ceremony a reception was held at the home of the bride's parents, and many members of our church were present to join in the hearty congratulations and good wishes extended to the bride and bridegroom. They were the recipients of many very useful presents, including a copy of the "Lyceum Manual."

We wish to express our thanks to our Unitarian friends for so kindly granting us the use of their church for this time, thereby showing a true example of Christian brotherhood.

FLEETWOOD: KEMP STREET.

On Sunday and Monday, Aug. 6th and 7th, we were very fortunate in securing the services of Mr. C. W. Bentley, of Blackpool (late of New Jersey, U.S.A.). Mr. Bentley took for his subject "Form and substance in the spirit world," an inspiring address which was listened to attentively by all who were present. Weather conditions were against us having large audiences to welcome Mr. Bentley, but we are confident that those who had the privilege of hearing him will ever remember his beautiful address and equally remarkable clairvoyance. His return visit will be eagerly looked forward to by the numerous friends he has already made at Fleetwood.

MANCHESTER: MOSS SIDE.

WEDNESDAY, Aug. 9th, was our Pound Day. We held a social evening and sale of goods. Our young members did well at their respective stalls. Mrs. Smith added to the income by acting as borderland medium, and Miss Alice Collins, a child member, by her bran bag. Mr. Houlgrave acted as auctioneer. We had a good time. Thanks are due to all for the result: £5 7s. clear.

On Sunday, Aug. 13th, we had Mr. C. J. Williams, President of the B.S.L.U. with us, who gave a brief address and clairvoyance in the evening. We also welcomed Mr. Geo. F. Knott, who gave a short and inspiring address on the wonderful help received from the unseen.

MILLOM, CUMBERLAND.

A CONSCIENTIOUS and truthful worker in the cause of Spiritualism passed to the higher life on Saturday, Aug. 5th, from North Lonsdale Hospital, in the person of Mr. R. Wilkinson, President of the Spiritualist Church, Millom, Cumberland, at the age of 47. The interment took place on Tuesday and was largely attended, many co-workers of Spiritualism being present from the surrounding districts as well as representatives from various organisations to which Mr. Wilkinson was attached. Mr. J. Dobson, of Barrow, conducted an impressive service in the church and at the graveside. He was assisted by Mr. S. Chadwick, of Millom.

Mr. Wilkinson leaves a widow to mourn the physical loss, but being a medium and secretary of the local church, her sorrow will be greatly lightened by the beautiful knowledge she is the possessor of, that "Death doth not divide the souls we love from ours." His personal characteristics of love, harmony and service during his earthly life won for him the admiration and respect of all with whom he came in contact, and his spiritual sphere of activity will undoubtedly be one which his spirit richly merits.

**Palmarium Simply Explained.** With numerous diagrams. By James Ward. Price 10s. 6d.

MEETINGS HELD ON SUNDAY, AUG. 13th, 1922.

BARROW-IN-FURNESS, Dalkeith-st. — Miss Milby, of Dalton, conducted the services, giving addresses and clairvoyance. The infant daughter of Mr. and Mrs. Vernon was christened by Mr. Dobson.

BARRY, Atlantic Hall. — Mrs. Miles Ord, of Bristol, gave an address on "Spiritualism v. Christianity," followed by clairvoyance.

BRISTOL, Cane-st. — Addresses by Mrs. Brake and Mr. Fare. Mr. Oaton presided and gave clairvoyance.

UNITED: The President was the speaker morning and evening. Clairvoyance by Mrs. Hoskins. Mr. Bowen presided.

DERBY, Forrester-st. — Services afternoon and evening by Mr. Porter, of Derby. Clairvoyance.

DEVONPORT, Ker-st. — Mr. Merriford gave an address on "God is Spirit." Clairvoyance by Mr. Martyn well recognised.

FIRST. — Miss Lecker, of Gateshead, gave an address, followed by clairvoyance.

LIVERPOOL, Daulby Hall. — Prof. Timson occupied the platform at both services. Evening he spoke on "Spiritualism plain and simple," followed by two or three delineations. Mr. E. A. Keeling presided.

LONDON. — Brixton: Mrs. Podmore gave a spirited address, followed by clairvoyance.

CLAPHAM: Mrs. Clempson gave an address on "Man and his relation in spirit life," followed by clairvoyance.

E.L.S.A.: Mrs. Laws gave an address on "Regeneration" and good clairvoyant descriptions.

FULHAM: Morning, circle. Evening, Mr. A. Wills gave an address and clairvoyance. — PROS.: Sunday next, at 7, Mr. ELLA. Thursday, Aug. 24th, at 8, Mr. FRUIN.

MANOR PARK: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum held their usual session. Evening, Mr. H. Boddington gave an address on "States of existence" and replied to questions.

SOUTH LONDON: Morning, circle conducted by Mrs. Still. Evening, Mr. A. Nickels gave an address on "The philosophy of Modern Spiritualism."

LOUGHBOROUGH. — Mrs. Wright, of Leicester, gave addresses on "What is Spiritualism?" and "Our conjurers."

NEWPORT, MON. — Central: Mr. G. Harris, of Cardiff, gave a splendid address, followed by clairvoyance. Mr. G. Thomas, of Newport, also gave clairvoyance.

NEWTON ABBOT. — Mrs. B. Moore, of Exeter, gave an address on "Spiritualism: A destroyer and a builder." Clairvoyance at after-circle to a good number. Several members joined. The President, Mr. Satterford, presided.

PETERBOROUGH. — Addresses by Mr. E. Last on "Man, know thyself." Clairvoyance by Mr. J. Brown. Mr. Bull presided.

PLYMOUTH, Morley-st. — Mr. Loan gave an address on "Let not your heart be troubled." Mr. Trugman, D.N.U., the President, gave clairvoyance.

STONEHOUSE: Meeting conducted by Mr. Doidge. Soloist, Mrs. Lillian Harris. Address by Mr. Bevan James on "A rest in life." Clairvoyance by Mrs. Short.

PORTSMOUTH, Lake-road. — Mr. Ronald Bralley, of Shoreham, occupied the platform and spoke on "Man and his spiritual power" and "Angel encampments." Clairvoyance.

TO LET, Two Furnished Rooms with or without attendance. — 7, Manney Rd., New Eltham, Kent.